

Kelulau e ra Belau¹

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¹ Kelulau e ra Belau is important secret or sensitive political matter for Palau

Kelulau e ra Belau

Scenario:

Due to the limited oil reserves from the peak oil issue that was predicted in 2025, oil production has been cut in half and the major developing nations of the world are rushing to find other sources of energy to replace fossil fuels.

Because Palau was so dependent on fossil fuels they were able to start planning based on the peak oil research that began to change policy and research for energy sources. Even before the peak oil issue came out Palau was beginning its attempt to use more reusable energy sources by allowing several companies to develop pilot programs in Palau because of its population and size as an island nation.

All alternative energy research has been done for scale so that a nation doesn't depend on only one technology. It is able to utilize Thermal, Solar, Wind, Tidal, Hydrogen fuel cells, Bio-diesel and Methane technology to see how much of a small scale island nation could maintain its energy use and how much needs to be produced by these technologies. The other policy that was created was the promotion of alternative transportations such as mass transportation using hydrogen fuel cell buses and electric trains that are recharged using a combination of solar and wind sources. Finally the Republic of Palau developed a policy to phase out all private and public vehicles that use fossil fuel and begin to import and develop vehicles that use electricity and bio-diesel fuels. These policies were in line with moving away from the dependency on fossil fuels and the multinational corporations that have held a strong hold on the economic developments of small island states. Once Palau was able to run its daily operations without the impact from major corporations, it began to develop an independent policy first with fossil fuels

and then once their economic development was stable we're able to focus more on the structure of its government, so that it was aligned with the basic values that are important to Palau.

The first attempt to begin research came from Keio University that began to see how thermal ocean energy could be used. The process was tested in the smaller villages as pilot programs to develop the technology as well as cost efficient materials for mass distribution. After two years of successful work, Keio University and the Palau Community College began a joint venture in developing Solar, Wind, Bio-diesel and Tidal energy production sites. The Republic of Palau was analyzed for the best environmental locations for each technology so that the technology could use the most favorable environment for its development.

For the islands of Kayangel to the north, Peleliu, Angaur, Sonsorol and Hatohobei to the south were the sites for Solar and Thermal production. The island of Koror was more focused in Solar and Methane, while the big island of Babeldoab was fitted with all the remaining technology based on the states environmental impact survey. Once the technology was in place the biggest worry was for maintenance that was planned for when Palau Community College and Keio University began training a new work force for the maintenance and service that are need for all of these technologies.

The basic idea behind the design for energy development came from the fact that a more localized government, rather than a centralized national government we be better for Palau as a way for the people in each village to become more involved in their everyday life, starting with their energy needs and moving on to the direct government and other services that could be developed locally. However, there were still some services and coordination that the national government needed to maintain because the local government was not able to provide the services needed. Eventually, Palau began plans to develop a direct government that allowed

greater participation from its citizenship. The following pages will highlight the developments and reasoning for this new government design.

Vision:

Republic of Palau 2037: This will be the first attempt for a direct government for this small western Pacific Island Nation-State. After several months of experimentation and testing the Republic of Palau will take the lead as a fully functional direct government. Using state of art communication technology the Republic of Palau is able to link all its citizens to every issue that needs the attention of its citizens. Specific developments in integrating communication technology has really allowed the idea of a direct government to take place, no longer are citizens just passive observers in their government, they are now able to access any information and vote from their own homes or any place that has access to this new form of e-governance.

The Palau National Communications Corporation (PNCC) was able to secure wireless and light cables to connect all of Palau to a government system that allows all citizens to access, debate and vote on all issues ranging from budget to school policies. Because of this new technology Palau has begun to develop other ways in which this integrated communication system can help and organize the daily activities of Palauans. There is no longer any need for cash and Palau is able to provide a cashless, wireless society that is literally at the finger tips of its citizens.

Because of the independent energy developments Palau no longer has to follow in the footsteps of the United States, Palau has re-designed its government to reflect their own traditional values and practices. The major twist in all of this is that the new government is a synthesis of tradition and contemporary knowledge based on direct democracy that is able to use technology to allow its citizens to really be part of the government process and the underlying

view of Quantum Physics that gives evidence to what Palauans have valued for a long time, that, “... Palauan religious doctrines began with a belief in the survival of the spirits of the dead, as proved and validated by dreams and waking visions. Palauans came to think that ancestral spirits inhabited all parts of the nature, and this led to the worship of natural deities.”² This idea is similar to the notion that at the quantum level all matters are connected and energy is just taking another form, as well as the practical understanding of the Law of Attraction that states;

“If thoughts can do that to water, imagine what our thoughts can do to us.” – from the movie, *What the Bleep Do We Know!?* **The Law of Attraction** teaches that we attract into our lives whatever we focus on. **Quantum Physics** teaches that nothing is fixed, that there are no limitations, that everything is vibrating Energy. By understanding that everything is Energy in a state of potential and by applying the Law of Attraction to bring into our lives what we focus on, it is never necessary to feel stuck with an undesirable life [or society]. **We are Creators of the Universe.** The classical physics of Newton takes a material perspective in which the Universe is composed of discrete building blocks, solid and unchangeable. Quantum physics takes a spiritual perspective in which there are no separate parts, in which everything is fluid and always changing. The physical world is a sea of Energy constantly flashing into and out of existence. It is through our thoughts that we transform this ever-changing Energy into observable reality. Therefore, we can create our reality with our thoughts. With quantum physics, science is leaving behind the notion that human beings are

² PCAA. A History of Palau. Vol 1: Traditional Palau, The First Europeans. 1976 pg. 80

powerless victims and moving toward an understanding that we are fully empowered creators of our lives and of our world.”³

Also from Dr. John Hagelin we get a more practical vision of how a government should be designed. “Governments everywhere are in crisis—torn by conflicting interests and facing seemingly intractable challenges. This is because governmental theory and policy are rooted in obsolete 19th century principles, not in a comprehensive scientific understanding of how Nature functions.

“Today’s unified quantum field theories reveal the ultimate unity underlying all life, confirming the timeless wisdom of the ages. This unified reality and its applied technologies, from both modern science and the ancient Vedic science of consciousness reformulated and systematized by Maharishi Mahesh Yogi, promote an ideal, problem-free administration in which myriad tendencies in society are managed with the same skill and efficiency with which Nature governs the vast universe.

“The problems of our age are human problems. Crime, terrorism, drug dependency, even pollution result from failure to comprehend life’s essential unity. The only way we can overcome these problems is through the expansion of consciousness—education that actualizes the full potential of the brain. With maximally expanded consciousness, individuals naturally behave in their own best long-term interests while simultaneously promoting the interests of society as a whole—action fully aligned with natural law.”⁴

Therefore, direct democracy is not just the physical act of voting for certain policies that you want, but that, “It is through our thoughts that we transform this ever-changing energy into

³ Corbin, Kate. [The Law of Attraction and Quantum Physics](http://EzineArticles.com/?expert=Kate_Corbin). http://EzineArticles.com/?expert=Kate_Corbin

⁴ Hagelin, John. [Manual for a Perfect Government](http://istpp.org/manual.html). <http://istpp.org/manual.html>

observable reality. Therefore, we can create our reality with our thoughts.”⁵ Similar to this idea are the thoughts of Frank Outlaw,

“Watch your thoughts, for they become words.
 Watch your words, for they become actions.
 Watch your actions, for they become habits.
 Watch your habits, for they become character.
 Watch your character, for it becomes your destiny.”

Once we are able to understand our impact on our environment and society, human beings will be more likely to practice a more thoughtful and sustainable lifestyle because we now understand we are literally and spiritually connected to all matter in the universe.

Main Thesis statement:

I do agree with Dr. Dator’s statement that, “... it is the social structure within which all people are embedded which influence how people live and act that are more important. The good news is that all social structures are human inventions, so if we don’t like the way they influence us to live and act, we can change them.”⁶ Nevertheless, we do need to also focus on the ideology that people possess as a reflection of their own cosmology. With a quantum world view, how will that affect the structures that we create, to enact this particular cosmology? Yes, we can and must change structures in order to create the desired behavior, but at the same time we have to promote and practice a form of conscious based education that Dr. John Hagelin discusses. I don’t believe it to be just structure that can change behavior. Thoughts, attitudes and the internalization of those values also play an important part on behavior, because without new ideologies, how will we be able to create new structures? So for now my working thesis statement is;

⁵ Corbin, Kate. The Law of Attraction and Quantum Physics. http://EzineArticles.com/?expert=Kate_Corbin

⁶ Dator, Jim. Structure Matters. 22 November 2004

Cosmology⁷ produces Ideology⁸ which creates the Systems/Structures that will create or modify certain desirable behaviors in a society.

Structure does matter, but also the cosmology of individuals do matter too, I believe like the argument of nature versus nurture, that structure and cosmology are both in full potentiality at the time of emergence, the factors of environment and experience will affect individuals differently, however the result might be the same, a desired behavior. Just like El Hajj Malik Shabazz in his 1964 speech, The Ballot or Bullet, where he states that “Once you change your philosophy, you change your thought pattern. Once you change your thought pattern, you change your attitude. Once you change your attitude, it changes your behavior pattern and then you go on into some action.” I believe that the same process is true for creating an environment design that could promote the change of philosophy to a changed behavior and since this is a political design course, I will focus on how to operationalize my design.

This design will create a synthesis of Palauan Traditional values, Direct Democracy with an underlying view of Quantum world view and on the Law of Attraction that will continue the idea I began with last semester to create a cultural paradigm by “Using Palauan Traditional Values and Customs in Government, Environment, Society and Education as key decision and planning principles for the development of the Republic of Palau. These values and customs will focus on integrating traditional cultural ethics and understanding as the key ingredient for molding a 21st century society involving both western and Palauan view of what a society is.”⁹

⁷ Cosmology is defined as theory or doctrine describing the natural order of the universe. My focus here is to see how this theory affected the structure and therefore behavior of individuals in Palau and how these values were taught.

⁸ Ideology here is being defined as the operationalization of cosmology.

⁹ Emerging Issues assignment for October 25

Area of Governance:

Republic of Palau is a group of islands in the North Pacific Ocean, southeast of the Philippines at 7° 30' North Latitude, 134° 30' East Longitude. With a population of 20,842 (July 2007 est.) However, because of the use of technology for direct government I understand that in the near future geography might not necessarily be a main issue, access to the e-government will be.

The Future of Palau:

A minor collapse due to the dependency life style needs to be address because Palau is importing the majority of it daily consumption of goods like Fossil Fuels and everyday consumer products that has produced a decline in subsistence means that devalues traditional practices of land and social behavior and creates a commodity of them. Because of that, Palau has become a failed state¹⁰, not able to survive and participate in international affairs. Palau needs to be self sufficient as much as possible while we figure out best how to participate in the neo-liberal economy. Our society is no longer productive because we practice the values of other cultures that are not conducive to our environment and people. We need to synthesize a Palauan world view and values with contemporary science and knowledge in order to be successful.

Opportunities for a Preferred Future:

Because of developments in technology Palau is in a position to incorporate them into their lives and into their government. First we need to use all knowledge of alternative energy; wind, solar, hydrogen fuel cells, thermal energy, tidal generators and methane in discussing the

¹⁰ Failed States are defined as having; “economic deterioration, dramatically falling living standards, declining governance, failing institutions, and an incapacity to deliver services to citizen.” from Sinclair Dinnen article, ‘Lending a Fist? Australia’s New Interventionism in the Southwest Pacific’ pg. 6

future independence of Palau. In the near future if technology can find other uses for nuclear waste then nuclear energy might be a possibility for use in Palau.

At the same time Palau will have to develop a subsistence lifestyle to offset the growing dependency on imported consumer goods. In this way we will maintain and develop what our ancestors gave us to be able to use the resources of our land and to live a fulfilling life.

Finally, Palau needs to make a concerted effort to understand and use the values, principles and practices that our ancestors left us to live in accordance to our environment and our social institutions. This would mean the development and regard to all things Palauan first and all things technological second and be able to understand how we can synthesize the two into a new way that is practical and useful to our new realities of the 21st century.

Another opportunity is to use science to better understand and even compare our own cosmology, our worldview compared to what science has found. Therefore, an attempt is made here to incorporate information from Quantum theory into our worldview. Specifically with the idea of Law of Attraction, that you can literally affect your environment by the way you think and by what you ask through your own practice. I believe it is here that the conscious and unconscious practice and belief of our ancestors as they followed their values affected the way a society interacts as well as behaves. This is by far the hardest part of this assignment, trying to find 'legitimate' evidence to show that we do and think will affect our environment. We will have to create a basic understanding of Quantum theory that all are connected as potential energy. Here I'm following back on one of my mottos in life, "In order to change the behavior of an individual you much first change the way they think." Therefore a new conscious based educational system will need to put in place to teach, practice and instill these values in the youth and society of Palau. Starting off by reminding Palauans that education starts at home, children

only model what they see in the home even if there might be influence from outside sources. Somehow all the traditional socializing agents; family, school, peers, media, church and community will be able to promote the values that are useful in the survival of Palau.

Values:

“In the beginning was Uchelianged, the god of heaven. Uchelianged caused a btuch (star), driven along by an eabed (squall), to fall from heaven. This resulted in the creation of the island of Ngeriab on the island of Beliliou¹¹; then, the shallows of Mekaeb were formed next to it. Uchelianged sent a kim (giant clam) from heaven down to the world below. The kim gave birth to Latmikaik¹², who lived in the sea. However, when Latmikaik became pregnant and the time of birth was near at hand, she was troubled because, lacking a vulva, she had no way of giving birth. She thereupon consulted with the kim, which agreed to let her use its berdel (mantle). Latmikaik mounted the mantel between her legs and was then able to give birth. This child was the goddess Obechad¹³. Obechad was the progenitor of chad (human beings) and, since there were no male gods, brought the goddess Turang¹⁴ into the world by virgin birth. Then, Turang likewise gave birth on her own to the great goddess Chuab¹⁵...

Well, then, Chuab rapidly grew larger. At first, she was seated, but, as she gradually became larger, they had to have her crouch down instead. As she became still larger and took up ever more space, they finally made her stand up. Of course, she could no longer remain in the house. They gave her food to eat attached to the end of sticks that had been tied together to make it possible to reach her, but she still continued growing larger and larger until finally there was no recourse left to them. They thereupon consulted with Latmikaik, who told them that it would be best to pile firewood up under Chuab’s feet and set her afire. As they were piling up the firewood, Chuab from above asked them what they were doing. ‘We just want to light a fire and are piling up this wood so that your feet won’t get too hot,’ they replied. Then, realizing that they intended to commit her to the flames, Chuab said, ‘O melau; which means ‘you deceive me.’ The fire was lit and, in the midst of the blazing flames, Chuab collapsed and turned into the land of Palau (Belau). The name Belau comes from the word melau.¹⁶ As Chuab fell down to the ocean and died her body created the islands of Palau the children of Obechad covered Chuab’s body with vegetation and trees.

¹¹ Beliliou is the Palauan name for Peleliu

¹² The first of goddess in Palauan creation story

¹³ The second goddess in Palauan creation story

¹⁴ The third goddess in Palauan creation story

¹⁵ The fourth goddess in Palauan creation story

¹⁶ Hisakatsu, Hijikata. Collective Works of Hijikata Hisakatsu: Myths and Legends of Palau. Tokyo, Japan 1996

This particular story about Chuab illustrates two very important values in the Palauan cosmology. The first is that our gods were primary female and that they created the environment that we live and therefore have had a strong influence in how we look at the world. Palau is a matrilineal society because of this story and other stories that explain the position and power of women within Palauan social structures. Palau was created by women and men were later created by these goddess's, it is no wonder that one of the most important relationships in Palau is that of brother and sister. The man couldn't make a name for himself without the support of his sisters, mothers, aunts or other female relatives in his family or clan. It is this dual relationship that is also highlighted in another creation story after the great flood.

In one version, "When the flood waters receded, the Ruchel said to Uchelianged, 'we are going to look for that old woman who was so helpful.' Uchelianged said, 'Yes, go ahead. Take some ashes and place them on her nose, and she will rise from the dead.' They took ashes, but before they could do what Uchelianged said, the ashes blew away and disappeared. They went back to Uchelianged, who told them, 'This time blow into her nose.' So when they went back, they blew in her nose, and she rose from the dead, and when she woke up they called her Milad (Was Dead). Her name was Milad because she rose from death... She gave birth to people. She gave birth to Imiungs, Melekeok, Imeliik and Oreor... These were the four children of Milad: Imiungs, Melekeok, Imeliik and Oreor. Imiungs is the leader because it was the oldest, and Melekeok was also a leader because it was the second oldest. Imeliik is a leader because it is a woman. Oreor is the youngest and has no food in its own villages and must get food from Babeldoab (up ocean, the big island in Palau).¹⁷

This story highlights important aspects of how people develop and maintain their relationship with their environment. Milad is symbolic of the highest mountain in Ngeremlengui and Imiungs her oldest son was symbolic of how the flood waters receded and Imiungs was the first to develop vegetation, then Melekeok, Imeliik and Oreor, because Oreor is more low land. The sister Imeliik would continue to provide the background to the brother-sister relationship that was developed and maintain as the bases of Palau social relationships. These four siblings would

¹⁷ Parmentier, Richard. *The Sacred Remains: Myth, History and Polity in Belau*. 1987 pg 159

go on to bring knowledge and a way of life to Palau within the Political, Social and Economic systems that are still present in Palau today.

This is how Palau came to be what it is today how our values (ideologies) were created to organize a certain behavior based on the experience and the environment of Palau. The best way to operationalize values in through a system of education that begins in the home, then reinforced within the community. All of these values are in direct relationship with the cosmology of a Palauan's. Palauans are what we are because we learn, follow and do the following values. The fundamental principles and values of a traditional education in Palau must have the following components:

1. Respect and Cooperation: The act of showing honor or esteem to others.
2. Responsibility: Doing well all the duties that are assigned to you and your sense of it.
3. Occupation: Work assigned to you in order to develop skills and techniques needed in life. "Every individual, from the moment of their birth had a definite rank in his village, clan and family. This rank was based on family background, but advancement because of individual merit was possible. As a person matured, they vied for prestige and advancement through forms of prescribed competition which enabled him to accrue wealth and power. It became a life long goal of most people to increase their status and rank through excellence in their skills and abilities."¹⁸
4. Obedience, Kindness and Perseverance: The act of showing respect, the habit of doing good things to others and the determination to pursue one's goals even in the face of difficulties.
5. Visits to Kin and Others (Relationships): To pay a visit to members of the extended family and relatives.

¹⁸ PCAA. A History of Palau, Vol I, Traditional Palau. The First Europeans, Koror 1976

6. Humility and Verbal Conduct: To teach a child, humbleness in mind and spirit and the proper ways of speaking. Humility and Respect were considered the foundation of Palauan culture. (Always keep a bowed posture)
7. Care and Compassion: To love, to comfort and to be able to help others.
8. Concern for the needs and problems of Family: Necessities required from a house and village. Needs or shortcomings of the family or village to be resolved, was the first step in fostering discipline in the hearts and minds of children and young people of traditional Palau.
9. All eight values were linked always to Respect and doing.¹⁹

These values would go on to develop a Traditional government that is based on dual roles as a check of balance within the Palau society. The fundamental principles and values of traditional leadership in Palau must have the following components, based on the main role of leaders, they must maintain harmony in the village, these values are to be practiced and understood as the “sacredness of political leadership, responsibility of civic duty and the importance of being respectful and trustworthy in their dealings with other villages and chiefs.”²⁰

Kelulau²¹ refers to important secret or sensitive political matters. The legend of Kelulau er a Belau tells how the Kelulau of Palau was obtained from the snake of Angaur (Bersoech er Ngeaur). This legend is an illustration of how Kelulau came to be, that the Kelulau of Palau came from the snake because a snake is long, but has one head and one tail. By similar comparison the Kelulau of Palau is well maintained and systematizes from its head down to its tail in each beluu (village) of Palau. Kelulau arranged and established the council of chiefs and

¹⁹ All eight values come from the Traditional Education System of Palau that is taught in the home and village clubs.

²⁰ Davis, J., Hart, D., & MOE of Republic of Palau. Government of Palau: A Nation That Honors its Traditions. Koror, Palau 2002. pg. 39

²¹ Kelulau is ‘whisper’ or ‘confidential and important beluu (village) matters.’

the titles that are held within each village and made them sacred and empowered them all. The snake also entrusted the council of chiefs with aspects of Kelulau to enable them to preserve Palau.²²

These values are taught in the similar fashion as other values, except these are very specific and sacred to Leadership roles. You can practice these values and know them, but you must have them and practice them as a leader. These values are similar to the general values of Palauan culture except every leader in Palau is born into a specific family where these values are understood and taught along with the eight values of Palau.

1. **Respect and Honor**: Is the same as the general values with only a different focus, that the leader must respect and honor not just his family, clan and village but all those who allow him to be in a position based on his work. To know that you are just the mouth of the people and the people are ultimately your responsibility. You are no longer just a brother, father or husband, you are now the head of the village and you must raise the village as you would raise your own family.
2. **Praise or Appreciation**: Knowing through humility and verbal conduct that your words are important motivators of how people work for the village. There are a lot of stories about brothers who are leaders, where one works with the people and says kind words of praise while the other doesn't work with the people and always has harsh words to say. Eventually, the people just ignored the brother with harsh word and listened only to the other brother. Praise and appreciation isn't just a value of how to behave but also a tactic in getting your community to be united and working towards a common goal.
3. **Compassion**: In Palauan social context there is a term known as Melingmes, which means that you must always give others the first opportunity. It is this giving that is part of the

²² Palau Society of Historians: Rechuodel: Traditional Culture and Lifeways Long ago in Palau. 1997 pg. 11

Palauan society. We never say things in the open, it is always ‘whispered’ so that we respect the other person’s feelings. As a leadership tactic we never do things openly we always get the consensus of the family, clan or village before we voice it. In this way we are always aware of the other person, clan or village before we act.

4. **Cooperation and Communication**: Is that same as the general values, in that we are stronger as one village rather than divided as individual families as well as open with all our dealings in public.
5. **Good or Right Conduct and Character**: The idea is that you can not lead unless you have the right character. That is a person who posses the personality that is right for leadership and working with many different people. You can not lead if you haven’t set the example. That is why the earlier leaders of Palau in the 1960’s to 1980’s were self made individuals that showed their conduct and character by developing themselves first before they were asked or chosen to lead the community. One important practice in Palau that sort of interlinks all the values is the idea that you must first do it before people will follow you, your degree or your work outside Palau has no value in Palau. You must develop relationships and prove your character through hard work and perseverance in order to be considered a leader. Once you’re a leader you must maintain and continue your practice of the people first because you’re able to take care of yourself, your family, your clan and your village. That is how leaders are supposed to act, in accordance to the relationship between the village and the position that you hold.
6. **Unity**: is similar to cooperation in that you as a leader must practice Kelulau that was obtained from the snake of Angaur (Bersoech er Ngeaur). This legend illustrates how we as a society should act in that the snake has one head and one tail. ‘By similar comparison the

Kelulau of Palau is well maintained and systematizes from its head down to its tail in each beluu (village) of Palau,' so all will know how to behave. Unity can only be maintained when we know our place, our position, and our opportunities within the Palauan social structure. Unity is best developed when leaders maintain and practice these values of Palau so people will know how to behave, complain and provide for their family, clan and village in order to be successful.

These values are taught in the similar fashion as other values, except these are very specific and sacred to Leadership roles. You can practice these values and know them, but you must have them and practice them as a leader. It is here where I find that contemporary leaders fall short of these values because of outside influence, specifically with the development of new values like; power, money, prestige and commodification of land and resources, for their own economic well being.

Complaints:

This government design will utilize Palauan Traditional Values, Direct Government and Quantum worldview; the six complaints can be addressed in order to meet the need of Palau.

Bureaucratic; which places the convenience of the governors over the needs of the governed, however, a Palau leader who follows these values will at least have a guideline for their behavior. I'm not here so the people can serve me, I'm here to serve the people and make sure they have all the best opportunity to live. I shall lead from the rear, making sure all ahead of me are taken care of before my own personal needs. At the same time the development of technology for direct government will allow citizens to have an impact in government activities and therefore, modify the bureaucratic issue by taking control of how their government and lives will work. At the same time through conscious based education program the Quantum world

view and Palauan values will be synthesized to allow citizen to have more direct and real impact on their daily lives.

Nationalistic; privileging the nation-state over both smaller and larger units, but if we follow or use as a guide traditional knowledge, we would know that it wasn't a centralized government but a self sufficient local village government that made us strong, and to remember the village was the heart of Palauan social system, but at the same time to be united when dealing with international affairs. Can also be modified by a redesign in direct government that will give citizens their freedom from a nation state and focus their attention in local affairs, having a direct impact will at the same time affect the perceived nation-state that is the model of governance today. What localizing and direct government will do is put the responsibility of governance in the hands of its citizens rather than the few representatives that are elected into positions.

Undemocratic; thwarting participation of some, while favoring others, groups and individuals, Again, "Every individual, from the moment of their birth had a definite rank in his village, clan and family. This rank was based on family background, but advancement because of individual merit was possible. As a person matured, they vied for prestige and advancement through forms of prescribed competition which enabled him to accrue wealth and power. It became a life long goal of most people to increase their status and rank through excellence in their skills and abilities."²³ At the same time the head of household, chief or leader if they followed the six values of leadership would automatically listen and voice the needs of the people by being aware of their responsibility. Here I'm thinking more of how to incorporate direct government, where every citizen and person living in Palau will be aware of all the business of government and all citizens will be able to vote and run the government. We won't need to elect representatives to run the government because the people will be able to do so

²³ PCAA. A History of Palau, Vol I, Traditional Palau. The First Europeans, Koror 1976

locally. It will be the international and regional relations that will be coordinated by the representatives of Palau. I can see the traditional leaders of Palau fulfilling this role with the citizens helping to develop policies, laws and treaties.

Murderous; both using and causing killing, and yes in the past Palauan society did fight among themselves like all other nations and I don't think we could every truly stop killings from individuals for whatever reason. The practice in Palau was that you don't outlaw killing, there is a time and place for it but you don't make it a policy of the state. With this in mind, I'm thinking more along the lines of "Law of Attraction" teaching and training all residents in Palau to understand they have a literal impact on our society. I believe it is ownership that will ultimately affect the behavior of individuals to not commit killings in the name of... (Gods, Government, Religion, Philosophy etc.) And the Quantum aspect will help tremendously in this manner in the sense that we now understand that at the Quantum level we are all connected. It is through a conscious based educational system that we can promote and instill Palauan values and modern scientific knowledge to help create a better society.

Patriarchal; insisting on a gender dichotomy that privileges men and violent masculinity, while marginalizing or oppressing other preferences, however Palauan customs focused "membership in a clan was matrilineal, or passed down through the mother's line,"²⁴ and every woman and man had a duty to respect their house, clan and village, and activities were divided in what is called 'complementary roles' that is learn in the home and village clubs. I believe today that it is the values that are promoted by the European version of Christianity that has affected the relationships and practices of Palau. Therefore, "... a living commitment to meaningful change in our lives and to transforming society by recreating our existences, regenerating our

²⁴ Davis, J., Hart, D., & MOE of Republic of Palau. Government of Palau: A Nation That Honors its Traditions. Koror, Palau 2002. pg. 40

cultures, and surging against the forces that keep us bound to our colonial past.”²⁵ Forces us to understand and practice what Taiaiake Alfred is identifying will not only address the issue of a patriarchal society but also the other complaints that are a consequence of American or European values.

Unfuturistic; severely discounting the needs and wants of future generations while favoring some people and groups in the present, as far as government I would agree that most if not all governments are unfuturistic, however when I look at environmental conservation practices of traditional Palau I see leaders looking at future generations because they are focusing on the six values and principles when they are making decisions about land and resources. I think this also has a lot to do with the size of Palau and the limited resources we have. But I believe it is these practices that we should incorporate into government and not just environmental conservations, as they will provide the opportunity for future generations to live a fulfilling life. But I believe that incorporating Quantum world view and the Law of Attraction will help promote another aspect of decision making and resource management. We are no longer able to just use our resources without understanding the impact it has on our environment today, but also how it will affect future generations. We must incorporate into our daily lives that understand that what we do today has to be thought out carefully to see what impact it has on at least seven generations in the future.

Finally, I would say that there needs to be some futures practices that are implemented in government, whether it is a futures office or modules in classrooms, either way, if we are at least aware of our preferred futures and the power of vision, we will always be prepared to face any obstacles that comes our way. Being a futurist means that the government and people need to be more proactive, rather than reactive, to any issues that arise within Palauan society. It is instilling

²⁵ Alfred, T. Wasase: Indigenous Pathways of Action and Freedom. pg 19

this practice that will help any government and society become more aware of emerging issues and then to create the scenarios that will guide the society into the direction of a preferred future.

Design:

Because I believe cosmology has a big part in my governance design, I will have to create a new conscious based educational system that will teach, train and practice the above values so they become part of the daily lives of every citizen rather than just relics of the past. It will be through this educational system where I will lay down the seeds of governance design that will be the foundation for a government that will incorporate Palau values, direct government systems and a quantum worldview. I understand societies that truly practice their values will manifest them into actions, systems and structures for a desired behavior.

How will this happen? The only way (because of my inexperience) is through a educational system model from traditional knowledge and practice but does incorporate modern knowledge from science to maintain the self sufficiency lifestyle that is discussed in traditional Palau. This educational system will help implement the values above so they become a part of every person in Palau so that structures and governments can be truly developed for the people to have opportunities. This educational model will make sure to reincorporate the family as the first place where children learn to model the values of the family. Therefore, a large component of this system will make sure that parents are involved in the education of their children. They will be asked to participate and reinforce the values that are practiced in the home as well as at school. This school will also train young men and women not to only learn contemporary knowledge but to put them into practice along side the tradition practices that will promote self sufficiency and sustainable resource management.

The students will get the general educational skills that are being taught in school now, however the changes that are needed are the ways to incorporate contemporary skills like reading, writing, math, science, music, art, construction and mechanical applications with traditional knowledge of farming, fishing, navigation, canoe building, identifying and using local materials and the controlled competition that is the foundation of Palauan society.

A typical day will start at a designated time that is useful to both parents, children the school. The student will come in and will take classes with a practical aspect, for example; students will be able to go and work on the farm or going fishing and then will be asked to write and calculate their experiences so that the student will get both the theory and application of that idea. Also from the students experience with farming they will be exposed to not just the science of farming but the business side as well as the subsistent aspect of controlling your own land and then be able to sell or share the goods that you've grown. This practice will be used in all aspects of the school, where the students will learn the skills needed to survive and then able to apply them to their own academic training. The idea behind this practice is this statement, "If all the people in Palau over the age of eighteen dies today, will the youth of Palau be able to take over and continue the culture and government of Palau? If the answer is yes, then we are on the right direction, if the answer is no, then we need to better train our youth to more self sufficient, to understand contemporary knowledge and technology so that they can take over at anytime.

The other aspect of my design will have to incorporate the use of technology as a way to practice direct government. Palau in the past was very stratified, everyone knew their role and responsibility, and I want to maintain those roles and responsibility and create a government that is directed by the people and run by the people. We will no longer need a representative because we will all represent ourselves in how the domestic and international policies will develop.

Nevertheless, I still find value in how Palau organized itself in who becomes a leader and how it governed its people. I still see this aspect of Palau valuable today and will continue to reevaluate how this design that synthesizes Palauan traditional values, direct government and Quantum worldview could be implemented with the challenges of the neo-liberal economy?

Palau had a four house system of governance that was village based and worked its way up towards its confederations. This basic structure will continue in its traditional form, however, modifications will be made to address contemporary practices and realities. Palau will maintain the traditional structures; however, some changes will take place to modify the system to be aligned with knowledge that wasn't present in the past. For example, even though the women's legislative body was not traditionally a part of the government, they held a stronger role within the affairs of women but not necessarily the village as a whole and was recognized as the fourth branch of government. Now they will have an active role within the government as reviewers and enforcers of the laws and practice that are decided by the people and passed by the government. The other group that wasn't traditionally part of the government is the people who now have direct access to the government via technology. Now the people can suggest, review, debate and vote on policies and laws that are to be passed by the government as well as enforced.

The following is the outline and description of how this government will work and guided by Palau Traditional values and Quantum worldview: Generally speaking Palauan governance was designed to address all levels of the society so that the governments are divided into three levels that will have the identical structure and purpose that I've laid out below. These three levels are; hamlet (more of the city level) that includes five clans that are made up of five families, then the next level up is the village (more of the state level) that includes all the highest ranking chiefs from the hamlet level, this is usually organized into ten chiefs that are the

klobak²⁶. Then the confederation level (more of the national level) is made up of all highest ranking chiefs from the village levels that make up the klobak for each confederation. Each level will be responsible for their own area and to enforce the policies and laws but can never override the level above it.

1. The Four ‘Cornerposts’ (eaul sous) are the top four chiefs of a village or hamlet will act as the executive branch of the government. They are, responsible to approve extremely sensitive and secret legislation and to present legislation to the assembled klobak. At the same time they must also enforce all policies and laws that are passed in the klobak as well as review and debate the issues that are present in the hamlet, village and confederation. Any decision that is made at the confederation level will be passed down to the village or hamlet government.
2. The legislative body will be all the chiefs, including the eaul sous, which will have complete control over the government of an entire hamlet, village or confederation. Their duties are to care for, protect and manage the social affairs and the laws of the hamlet, village or confederation. They must present all of their operations and plans to the klobak above them. So the hamlet chiefs must tell the village chiefs and the village chiefs must tell the confederation chiefs what they are doing.
3. Women are always a major part of Palauan society, even though at times we don’t see them. This is because women in Palau have taken the private power position that isn’t shown while men take the public power that is seen. Now this group of women will be the fourth branch of government where their views and experience will be put into the debate before any laws or policies are passed.
4. All the klobak of the hamlet, village and confederation will be part of the judiciary branch. If a law is broken then the klobak will hear, define and decide the violations at hand. The full body of klobak is divided, organized and arranged into half. They are divided as follows: The third, fifth, seventh and ninth chief are on one half, the fourth, sixth, eighth and tenth are the other half. The first and second chief’s are the presiding judges. If an offender is from the half that is even, then the odd number chiefs will act as prosecutor, while the even number chiefs will act as defender. This practice is done at the hamlet, village and confederation levels. It just matters the seriousness of the crime at hand.
5. The fifth branch of government will be the citizens old enough to participate in the decision making process for the hamlet, village or confederation. Through the process of direct government, citizens are able to review any policy, laws or treaties so that they can be reviewed, debated and researched before they are voted on. Once the vote is cast via voting terminals from the home, computers or other voting terminals the decision is sent to the legislative bodies consisting of the ten male chief and ten female chief to be reviewed before passage into law or held until further discussion is finalized by the citizens and the legislative

²⁶ Klobak refers to the top ten or eleven chiefs from all the hamlets in a village that make up the government

bodies. Once that is complete the legislative body will pass the information to the top four chiefs who will implement the law, policy or treaty unless there is further discussion to be made. All five branches will work together with the values stated above to create a society that best works within Palau and for Palau.

All five branches will work together with the values stated above in order to create a society that best works for Palau. I believe that this strategy is useful in all societies, meaning all societies have or had their own way of relating to their environment, once that relationship is developed, I believe behavior will develop in accordance to that faith. My only example will be my belief in Christianity that will change my behavior so that my Sabbath will be on Friday night to Saturday night instead of Sunday or to stop eating certain foods. More research will be needed to develop these ideas more clearly so as to be able to operationalize them in Palau.

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